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PACIFIC SCHOOL
OF RELIGION

The Inspired Amateur

By Clarence E. Pickett

Sacredness of Life

By Leslie D. Shaffer

Power for the Way of Love

By Jean F. Humphreys

Making a Place for the Children's Division

By Helen T. Binford

Danger Ahead: Bridges Out!

By Russell E. Rees

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For July 5—Knowing Companionship with the Creator

(Genesis 1:1-5, 24-31; 2:1)

GOD THE CREATOR

As a frontispiece to the Bible, the great Hymn of Creation in Genesis I is singularly appropriate. For the Bible is the story of God and his loving purpose for the world, which love and purpose are as old as creation. Many a chronicle of another people opens with their idea of creation, but none has so profound or noble a concept of the Creator. And it is a never-ending source of wonder and gratitude that out of the centuries of oral tradition from which this great prose poem came, its writer has by his religious insight, and by his very construction of it and artistic skill as well, reflected the comeliness and order visible everywhere in the world.

In this account of creation there is much that a student of science would look for in vain; but the Bible is not a book of science. It is a book in which ancient writers wove into the traditions and experiences of their time their inspired and wonderful views of God and man. On its very threshold, a reader of the Bible is reminded that the real quest of the book is to present God—not history, politics, or science. And Genesis I says that behind creation is a Person, a person with a purpose of growth, development and final attainment, created to a companionship with the Creator.

Modern science has only filled in some of the details of this process of growth. It is nothing short of astonishing how the broad outlines of Genesis anticipate the findings of modern science. Both see the world as an ordered system moving from that which is simple to that which is more complex, reaching its highest manifestation in life, culminating in man. Most modern scientists admit the mystery of the first and final Cause and are willing to call it God.

Basic to both Genesis and science, according to one school of thought, is the idea that creation is continuous, not completed. Such is apparent today in many realms. The very surface of the earth itself is constantly changing, with the slow wearing down of mountains and the building up of river valleys and ocean beds. Bodily cells change daily, and after seven years not one cell in a human body is the same as at the beginning. In matters of the spirit we see growth. In our friends (and sometimes ourselves) we note more kindliness and sympathy after continued effort. Some present day religious leaders are agreeing that the process of growth and creation is not finished in man as he is today—that he has yet higher levels to which to go.

The ultimate conclusion of this hypothesis is: In the long process of growth, a change to a higher level of life has come when organisms submitted themselves to more and finer stimuli. (Early life in the water put down feelers and reacted to "earth" as well as to water, and so eventually became land creatures. Those that limited themselves to water remained fish from which no new levels have come. Some land animals developed warm-blooded systems, and so were open to stimuli even in cold temperatures, instead of hibernating. Thus they went on to the higher level of mammals, etc.) Some leaders in religious thought are saying that men who insist on shutting out calls on their sympathy and sensitivity will remain on our present poor level of human attainment. Those who respond to the light of Christ within—to the refined stimuli felt in the depths of their innermost beings—will be the forerunners of a new order of beings akin to Jesus himself.

Do you think it possible that such people will be raised to new power? Is it possible that is what Paul meant when he said, "For ye are dead and your life is hid in Christ?" Is not much of our Christian thinking based on the idea that Christ himself is the first fruit, a first emergence of a new order of beings, "the new Adam?" Have we really plumbed the depths and nature of life where that life is fully responsive to that creative force of which the ancient Hebrew writer speaks in Genesis I?

One of the gracious repetitions in Genesis is God's judgment, "And it was good." As the radio reports in bland tones the ghastly and total destruction which God's creatures have let loose on his creation today, where are the efforts of which he now says, "And it is good?" How can each of us let the force of creation rather than destruction flow through us?

MILDRED JENSEN LOOMIS.

For July 12—Adam and Eve: Temptation and Sin

(Genesis 3:1-13, 23, 24)

THE CONSEQUENCES OF SIN

Parallel to, but more primitive both in time and concept, is the creation story in Genesis II. Here, too, the unique dignity of man is suggested. "God breathed into him the breath of life" points to the lonely preeminence of man among created things, and of his participation, in unique measure, of divine life.

This noblest of his creatures God wishes to make his friend, and the chapter describes the life arranged for man. First, he has work to do. Having endowed man with vital energy, God gives him ways to use it—to grow and expand. He is to nurture the earth and the life upon it. What torture idleness is! How great an evil does modern man allow in the recurrent periods of wholesale unemployment! Since the earth and the land are primary sources of man's effort and sustenance, is it right to let barriers develop to its use? Is it right for an individual to own but not use a portion of the earth, yet charge his fellowman to produce his sustenance on that land? Are we aware of how our present owning, selling, and renting of land forces our fellows to idleness?

The narratives finely suggest man's need of companionship, especially of that involved in the family. Though all the animals were brought, only woman—brought into being like himself by divine creative power—was suitable for him. Is modern life building or depleting family life? Is urban or rural living more suitable for family life? What factors influence the decline in birth rate today?

The writer of Genesis III has been deeply impressed by the sorrow of life, the pain of woman, and the death which lies at the end for all. A spirit of intense moral earnestness pervades the story. God is profoundly interested in the welfare and development of man. Man is given laws to obey and a conscience to respect. We must realize how profound is the teaching regarding the power of the voice of God or conscience in the human soul, and the suffering involved in transgressing it.

Forever should man send forth a paean of thanksgiving that God has enabled him to achieve free-will, the power of choice, the knowledge of good and evil, with which this story deals! It is the sole way of growth and integrity. Who would prefer to be a robot, a creature without choice or insight? Though right and growth are attained by struggle and accompanied (when we fail) by suffering, yet there are times of suc-

(Continued on page 293)

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Power for the Way of Love

By Jean F. Humphreys

IN OUR attempts to analyze the results which may come from a person's faith in the way of love, we have seen that it is dangerous for a person to attach himself to the philosophy of Christ. For the way of Jesus demands a basic faith in the teachings he represented, and faith in these teachings necessarily stimulates a deep concern in life, and a deep concern in life will put one close enough to the reality of living to stab him awake to the necessity of transforming ideals into action, faith into works. We must see clearly the importance of a Christian's active participation in the life of our present day society, the terrible necessity in a day like ours to translate our theories, rituals, prayers, and sermons into tangible demonstrations of the ideals we talk about.

To talk of action, to cry out for reform—all of this is empty and can never fulfill our intentions unless it be rooted deep in a personal power and dynamic that supplies the energies through which we work. The Christian's task of energizing attitudes is perhaps the hardest job of all. Ideas need to be fed, ideals need to be kept alive; dreams need to grow and expand; thinking needs to be motivated toward goals; discouragements need to be converted into progress; pain needs to be transformed into strength; defeat needs to strike something deep enough within our souls to give birth to new spirit and life.

It is interesting to watch how people caught in the fear of war pour unstintingly of their wealth and time and energy into the task of national defense. And yet how difficult it is for people living under normal conditions to give sacrificially of all they are and have to the building up of life. Germany and Russia and now the democratic countries trying to maintain themselves in war specialize in the disciplined life. The job of war involves the crushing of human life. If the crushing of life demands so much of discipline from an individual, surely those people engaged in the building of human life and the reconstruction of the fragments before us cannot expect to need less discipline. We must out-train the totalitarians, outmatch their intrepidity, contempt for comfort, surrender of private interests, obedience to command, with a superior courage, frugality, loyalty and selflessness. Muriel Lester said, "Ours is a bigger job than theirs. It is to spread the Kingdom of God. Our business is to stop war, to purify the world, to get it saved from poverty and riches, to make people like each other, to heal the sick, and comfort the sad, to wake up those who have not yet found God, to create joy and beauty wherever we go, to find God in everything and in everyone." Jesus more than anyone else lived a balanced and disciplined life. Is it not significant that he called his followers "disciples?"

To grow to this high plane of living in order to meet the challenge of our day, a Christian must discover the thrilling secret of living in the presence of God. This means the development of the kind of devotional life which will keep one in constant touch with the resources of his faith and the cause of his action—a devotional life in which prayer rises to highest reality. Our praying is the expression of our living and our living is the expression of our praying. One must train himself in the art of being able to rise above that confusion of the world so that he can experience moments of sustenance which will enable him to live creatively in the midst of such a world. Living in the presence of God could never mean a withdrawal from life—because the presence of God is the driving power forcing one into the concerns of life, and making one determined to find ways of answering those concerns.

I suppose disciplines could be adequately developed for the three major phases of life—the mental, physical, and the spiritual. To be mentally disciplined a Christian can never stop studying—for if he is to be the knife edge cutting the way before the trend of society he must be adequately trained in mind. His thinking must be sharp and keen and tolerant; it is his task to keep up with the news and to maintain an intelligent, analytical approach to all that comes for popular consumption, that he might better interpret it in the light of his faith. The need for physical discipline must be apparent to all those who look upon the suffering in the world and reflect

upon their own comparative luxuries. Muriel Lester has said that while others have less than they need, we have no right to have more than we need. Physical discipline demands that we care for our bodies so that we live at our highest efficiency and enjoy the best of health.

But our main concern here is with spiritual discipline. Each person may discover different ways of energizing his spirit, but I dare to suggest that none can do so without the element of prayer—for herein lies our link with God, the source of all life and strength. Recently the members of the Pennsylvania Youth Council studied this problem of a disciplined spiritual life. Their recommendations may be helpful. They emphasized the basic idea of facing joyfully each new day as a gift from God, to be used through the day and returned in thankful humility into his keeping at night. They also urged that they as youth try to revive within their own families the creative strength that comes through family devotions held sometime during the day. They considered grace at meals essential to the development of one attempting to live in the presence of God. They brought out the value of stopping in the midst of the very busiest time of the day—to take a few minutes to be quiet and alone—in order that they might consciously attempt to develop spirits which would not bog down with the load of living. They acknowledged the great nourishment and strength that comes to one living in the presence of God; and especially for a day like ours, they recognized the need of having enough of the inner substance of living that can make one adequate for the crisis we face. They recommended the review in the presence of God, of the activities of the day, and the closing of the day in some such spirit as "Father, into thy hands, I commend my spirit."

The characteristics of people whose spirits are disciplined are their calm and serene spirit, their ability to meet crushing experiences triumphantly, their deep and abiding faith in living, their understanding of people and the determination to lift human society, their firm convictions rather than prejudices, their eagerness to learn and seek the facts, their simplicity of living, their loving attitudes in all controversies, and the ability to live so that life becomes a demonstration of the power of the way of love, and their determination never to cease putting into tangible expression the faith they would profess.

In times like these it is necessary for Christians to begin living in earnest the faith which has been declared across the centuries. In a world when people everywhere are responding to the discipline of force and ruthless national efficiency, it is time that the concerns of Christians become adequate to meet the job that lies in our hands to do. Linked up with the cause of Christ must be the source of power essential to that cause. There is a power available to those who have the courage to seek out the presence of God and, having found it, to live consistently in that presence. In so doing they will experience the actuality of that something in the universe which responds to their confidence.

The Inspired Amateur

By Clarence E. Pickett

Delivered at the Earlham College Baccalaureate Exercises, June 14, 1942

I was no prophet, neither was I the son of a prophet, but I was a herdsman and a dresser of sycamore trees, and Jehovah said unto me, Go, prophesy. . . . AMOS 7:14

AMOS lived in a time of economic boom. He himself was a prosperous livestock dealer and tree surgeon. He seems to have stood out above his peers because he acted as commission merchant for his community. While doubtless he was a loyal adherent of the local synagogue, he was not a rabbi, a teacher, a preacher; but out of his experience in economic and professional life there came to him a deep sense of the injustices being practiced, and the inconsistencies of these practices with the professions of his religious faith. The rabbis had talked at great length about the even balancing of justice, fitting the punishment to the deed. Yet the priest stood in the local stock market and gambled along with the others for profits wrung from the labor of the poor.

With no ancestral background as a community leader, no recognition as a religious teacher, his own sensitive spirit revolted at what he saw. He doesn't use pretty language. He calls the women who loll in luxury while their husbands cheat in order to furnish these luxuries—cows. He refers to the priest as a man who willingly steals the shoes off of the feet of the children of the parish. He condemns political leaders as thieves. No smooth gentle words, those of this inspired amateur.

I have wondered whether there might not be in the experience of this amateur of 2500 years ago a pertinent example which might have some significance for us in the life of today. It is a commonplace to say that we live in an intricate world which requires a high quality of specialization if one is to find a significant place in it. It is quite possible that this specialization can be overdone. You have heard of the comparison between the college professor and the college administrator. The college professor knows more and more about less and less and the administrator is one who knows less and less about more and more. The final conclusion is that the college professor in the end knows everything about nothing and the college administrator knows nothing about everything.

While this is an exaggeration, it carries its own implications which perhaps are based on actual trends. Recently a man who is an expert in servicing the instrument board of airplanes told me that the simplest kind of commercial airplane has at least sixty-three delicate instruments on its board. In that group there are six instruments which are of special importance. All have to do with flying the plane not by sight, but by instrument. A

deviation in accuracy of what he called 1/1000 of a point might mean the difference between crossing the Rocky Mountains safely and crashing into a mountain side. No simple interest in being an aviator, an amateur experience in operating a plane, is adequate for a pilot under such circumstances as these.

What one says about aviation can apply in any one of a thousand fields of technical activity. In whatever I may say today, therefore, I am not in any sense reflecting upon the need for highly developed, specialized knowledge in specific fields.

But one of the difficulties that is presented to our day is that of the increasing sense of the importance of accurate, detailed knowledge about a multitude of fields which require attention and devotion well-nigh absorbing the full time of those who expect to be proficient. This tends to result in the technician resigning his interest in social and political affairs, and placing them in the hands of persons whom he assumes to be experts, and the result is a segregation of life into compartments, a society which suffers from a divided personality instead of an integrated organism.

I would like for those of you who are completing your work for the bachelor's degree—an accomplishment open to many young people in this country but after all only to a very small proportion of our young men and young women—to accept the responsibility not only of the scholar and the technician and the expert, but also the opportunity of the amateur. All too often the professional in religion, in politics, and in social work is too far removed from his sense of the sharp inequities of life which are produced by the business and professional world, and it is only as the amateur who is a part of the ebb and flow of the main stream of life cries out for justice and righteousness that the world is most likely to listen.

However, although Amos was an amateur in politics and social reconstruction, he was not without a quality of training and an education of mind and spirit as an amateur. Shepherds may not be able to measure the distance from the earth to the sun, or to calculate the mass of the moon. They may not be technical astronomers and mathematicians, but it is the shepherds who have given the Pleiades and Orion their names, whose imagination saw the Great Dipper, the Little Dipper, and who saw in the heavens the glory of God. So with Amos, beyond the practice of his technical skill his spirit had been trained in the thoughts about justice and right and honor, and his ear had been tuned to hear the voice of his maker.

Is there in this modern world a chance for the technically trained person also to cultivate his spirit and to discipline his mind and body so that as an amateur facing the maladjustments of the world in which he lives he may play his part? It has been interesting to me to observe some of these informal and unconventional methods of training.

If we should go to Charlottesville, Virginia, today, we would find there housed in the artistic setting of the University of Virginia a group of army officers—fifty-five of them. They are not taking bayonet practice or machine gun drill. They represent the expectation that country now in the hands of the Axis powers will be reconquered, that when that time comes the destruction of the whole civil government of these countries will be so complete that it will be necessary for the American army to carry along with it a staff trained to operate the civil governments of reconquered territories. It is interesting to observe that in doing this we are following the pattern so efficiently laid down by the Germans. It was only a few hours after Paris was conquered when a new mayor, trained in Berlin but speaking perfect French, was installed. We are following much that pattern. We are training for what they believe the reconquered world will demand.

The important thing to keep in mind is that that strategic moment is not left to chance. Plans for that day are being made with the utmost care. Suppose we look at another quite different field of training.

A few years ago a young friend of mine decided he wanted to devote himself to the way of life which Gandhi had accepted. He presented himself to Mr. Gandhi, and the training required in order to become one of Gandhi's associates in the non-violent movement was, to him and to all of those who knew him, impressive. You rise at four o'clock in the morning and before breakfast spend two hours in meditation. Breakfast and the dishes cleaned up, you pass back and forth on a half-mile stretch repeating to yourself, "I will not use violence. I will only use non-violent means in meeting my enemy." That is the next four hours' discipline. Then after a short rest period and a little goat's milk, you start your day's work, which closes with the evening meal and two hours again for evening prayers. After six months of that discipline, if you have been able to go through with it, you are then able to begin the next steps in the process of training. But this much gives one a glimpse of the reason for the unusual effectiveness of the men and women who have been about Gandhi in what may prove to be one of the most significant movements in the world of our day.

Increasingly it seems to me to be apparent that if in addition to the values which technical skills can bring into the world there is to be an application of those skills in terms of an ordered and orderly society, those who carry a concern for that ordered world must find ways of disciplining their spirits and their minds, in relation to the demands of an ordered society about them. And in a new way it seems likely that this applies to those of you who are coming into the active, productive stage of your lives. People of my generation have lived with an escalator conception of the material and physical world. We have thought in terms of a gradually increasing number of gadgets, larger income, and a higher standard of living.

The destruction of materials and resources that is going on in the world on an unprecedented scale probably will mean not only a curtailment of the gadgets of life now but an adjustment of the minds and spirits of your lives to a declining standard, to a new basis of more equitable distribution of goods, and either to chaos or to a greater sensitivity centered upon the maladjustments of our life. We shall have to live with the Orient on the basis of equality. Whether we like it or not, this will reflect itself in the relations between races in our own country. A declining standard of living intensifies frictions and often deepens the bitterness of society.

It is not, to my mind, a gloomy picture of the world upon which one looks. It is one which simply calls for a new quality of intelligence and dedication that the better world we seek may come. It is not enough to be technically trained and to be equipped with gadgets, but our capacities as amateur philosophers and social workers and religionists must also be trained in the school of meditation, of hard work, of baptism in suffering, and with an insight into the meaning of life which a more carefree world has not so ardently demanded of us.

We who are here now represent the men and women of privilege, at least in the sense of training, persons who have at least some insight and understanding of the value of technical and specialized training. Whether we will or not, the equalization of the goods of the world is due

to come. Will it come by the rising up of men and women from the lower strata of society, galled by disillusionment, defeat and frustration, fighting their way up, or will it be by men and women of training and skill who have disciplined their spirits and liberated their minds, who have touched the hem of the garment of their master who came not to be ministered unto but to minister, who will bring a world of fellowship because, as amateurs of the spirit, they give of what they have and of what they know, not to reduce the world to a low level of equality, but to lift it to a higher level of common sharing of its goods.

Amos announced a decline in the standard of living of his time and it came, but he announced also the day of the Lord, the coming of a new sense of values. His people went into exile. They became serfs and servants, disinherited and dispossessed, but in their exile they produced some of the greatest literature—the Psalms, Isaiah, and parts of Jeremiah, some of the greatest literature the world has ever known.

It is not a meaningless world into which we go, but one rich and radiant with possibilities. Let us go not only as technically trained and skilled persons but as amateurs in the dedication of that information to the welfare of mankind. It takes both the scholar and the amateur to respond adequately, as did Amos, to the call of God to be a prophet.

The Sacredness of Life

By Leslie D. Shaffer

ALL things are sacred. All of life is a sacrament. Friends who are accustomed to say that we have no sacred symbols and no sacramental rituals, need daily to realize that every act performed and every thing used involves sacred objects in sacramental ceremonies.

Jesus revealed the sacredness of things when he portrayed the love of God and the goodness of his kingdom through the value of sparrows, the beauty of lilies, the glory of grass, and the pricelessness of pearls. For Jesus these things were sacred objects in God's great cathedral. The vitality of seeds, the fertility of the soil, the refreshment of water, the nobleness of trees and the miracles of fruit were also to Jesus ministries of the sacredness of things. The savoriness of salt, the radiance of light, the fragrance of ointment from the alabaster box and the permeating power of leaven in bread were all for him sacred symbols of God's penetrating power into man's daily life. The fellowship of a shared cup, the cooperation of a yokefellow, the sacrificial power of a cross, spoke in an eloquence beyond words of God's and man's common destiny in work and worship. The commonplace things of life deserve a hymn of praise, for they are one and all sacred symbols of Divine care.

The sacredness of wood and coal and fire breaks upon our inner consciousness as we think of the earth-nourished, God-embracing tree. Coal which gathered up God's lovely sunshine centuries ago and mysteriously held it until we released it with a golden torch, is twice blessed, for it not only saved the golden light and comforting heat, but it unselfishly gives it away at man's request and for his need. It is the ministry of all nature which fills us with confidence in God's care during dark periods of man's irreverent destruction of all things good and precious. Every blade of grass is a humble priest; every hooded flower a cowled monk; every bird song an anthem in a sacred choir. Every tree carries in itself a cross symbolic of its sacrifice for man.

We may not be as sensitive to light as was Saint Francis, who saw in the sun a brother and in the moon a sister. Although we have eyes to see, we too often miss the radiance hidden in life and curse the darkness while we neglect to reflect a light. Every day with its light, every dawning sun and rising star, every gleaming eye or candle glow, is a revelation of God's power over darkness.

Too accustomed to seek for the healing power of prayer in folded hands, we overlook the sacredness of hands busy with work. Hours of worship are not only times when God bestows his blessings and reveals himself. Work is made sacred by its motivating spirit of love. It is the toiler who, lifting stone or cleaving wood with prayerful aspiration, finds God there and discovers that the yoke of work is not one of bondage but one of liberating fellowship.

Our lack of reverence for the things of daily life is indicative of our lost sense of their sacredness. Fields and ploughs and furrows are the sacred sources of our daily bread. Streets and roads and gates and doors are the sacred paths of communion of man with man. Houses, factories, bridges and towns are sacred shrines and altars testifying to man's need of brotherhood and companionship. Springs and rivers, lakes and seas are the sacred silver fibers binding man to man. Air and sky and clouds and stars are the sacred mystical forces binding man to God. But our irreverence is so great that we are willing to use any and all of these sacred forces for man's destruction of man and the utter dishonor of God.

Our wasteful destruction of ships at sea, of homes huddled and crouching in darkened cities, of bridges over shining rivers, of cathedrals and temples from whose spires golden crosses gleam, of fields and trees and hills, is carried out with ruthless perfection by one of man's greatest achievements, wings: wings of silver flashing in skies of blue, fleet as a bird, swift and sure, but freighted with bombs of death and destruction. Man has forgotten the sacredness of things, and only when his sensitive spirit and conscience rebel against this violation of iron and steel and aluminum and coal, will he be able to bring sanity and safety to his world.

It is not only our lost sense of the sacredness of things that brings upon us all the disaster of our troublesome days. It is also our lost sense of the sacramental nature of life. We too often say we have no sacraments of baptism, communion or confession. Negative attitudes will never be sufficient to save us from the evils of our day. We must be sensitive to and aware of the sacraments we keep daily.

One of our most beautiful sacraments is the sacrament of marriage. In a meeting for worship, two persons, already bound to each other by the bonds of love, pledge themselves in the presence of God and their friends to be faithful and loving, with Divine assistance. Thus the sacrament of the family is performed, and the purest symbol of the Kingdom of God is celebrated. It is a sacrament of love, a sacrament of joy and a sacrament of fellowship, both human and Divine.

A second sacrament which might be mentioned is the sacrament of birth. No altar or cathedral spire is neces-

sary here. No priest or ritual of word is adequate to celebrate this rite. For when a child is born, the very breath of God is felt, and the spark lighted at the altar of God is placed in the hand of man. No altar light is needed to symbolize that new light which shines with the impress of the countenance of God in innocence, purity, and love. Here reverence for the gift of God is supreme. At some moment each and every one of us has been this new-born babe, held for the first time in the arms of loving parents; it has been for them a sacrament in which the Light of God has come to earth.

This inborn, God-given gift of sacredness of personality forever deserves man's reverence as though it were a holy shrine or sacred temple. We have forgotten that man is the temple of the living God, and the spirit of man the candle of the Lord. We can not regain this lost preciousness for some of mankind while others are broken and slain on the pagan altars of war. Only when we return to celebrate the dignity of man as a being created in the image of God, shall we be worthy participants in the sacrament of birth, growth and life.

The sacrament of Communion or the celebration of the Holy Eucharist seems strange and unnatural to us. No communion table, or broken bread, or cup of wine, is necessary for us to share in the broken body of Christ and the power of his living spirit. But wherever we have allowed corn or wheat to be wasted or destroyed and withheld from hungry men and women and children, we have failed to remember the Christ. Wherever we have allowed cotton, wool or silk to be converted into instruments of death and destruction, we have made bare the bodies of God's children and permitted them to suffer in coldness a new crucifixion. It is only when the golden grain, held in the beautiful chalice of its protective husk, has been broken and powdered into flour for bread to feed the hungry, that the true communion has been celebrated. It is only when the cotton boll has yielded from its chalice the pure white fibers to be spun into cloth for man's warmth, that the real eucharist has been celebrated. To deny hungry women and children the nourishment of milk can never serve a worthy cause. But as the vision came to the knight of old who in his own need shared his crust of bread and found that he who fed his friend fed three, himself, his hungry neighbor and his Unseen Guest, so may we keep the holy communion. When we feed the hungry with corn and wheat and bread, we perform a sacrament. When we clothe those who suffer with cold, pinched bodies, we do such in remembrance of Him who is the God of Love.

The sacrament of suffering is shared by all sooner or later. Twisted bodies and minds, broken spirits and hearts without courage, know the sacrament of Golgotha. Whenever we enter with the suffering servants of God their hour of painful self-sacrifice, one of the noblest sacraments of life is experienced.

As Christ faced his supreme sacrifice on the cross, he did so with the conviction and dedication that he could turn this piece of suffering, brought about by the wickedness of men, into a fulfillment of a Divine purpose. Through the tranquility and gentleness of non-violent resistance, he suffered for mankind and brought to the world the method of redemption from evil. It is the sacrament of suffering that transforms evil into good. We are each and all the instruments of that sacrament. To redeem the world from evil we must again catch the vision that all things are sacred; that all life is a sacrament.

Danger Ahead: Bridges Out!

By Russell E. Rees

WE ARE looking today upon a broken world. A terrible isolation is emerging out of the chaos. Man experiences an unutterable loneliness as his normal contacts between men are shattered. Already many of the bridges which linked the world together have gone down in the floods of hatred and war. A world that was joined, however tentatively, by the political bridges of diplomacy, finds itself cut into segments and islands. The commercial bridges of trade and economic relations have likewise gone the way of diplomacy. Even the tenuous bridge of understanding created by tourist visitation has gone down temporarily, and we are more and more shut up to ourselves and shut out from the thought and life of other men in other nations.

The depth of this tragedy which has befallen us can be understood only as we remember that it has come just as man had perfected the means for a more intimate and complete fellowship with the world. For years before the outbreak of the war nations had been vying with each other to build the fastest, most luxurious ocean liners. The airplane had demonstrated its feasibility as a link in the transoceanic transportation. Radio had already made us conscious of new interests which were world-wide. A thousand ties of interdependence had bound the industrial and commercial world together. Yet this is the world that today finds itself dismembered and thrust back into island-mindedness.

The evidences of this dismemberment lie all about us. It is not merely a matter of international situation, but of local fact as well. It is inevitable that the race question should raise its ugly head in the present crisis. The black and white and yellow people of the world will feel a new self-consciousness as the cleavage deepens.

Animosity between management and labor is scarcely veiled by the platitudes of the press. Educational institutions, and indeed churches, feel the spirit of division, and gulfs which heretofore had been as nothing now take on a sinister meaning.

Surely no one can but lament the destruction of these means of world communication and helpful intercourse. The complete and final shattering of the world's fellowship is not pleasant to contemplate. There must be, some place in the world, a group of people dedicated to the task of holding the bridges and re-creating the fellowship, of making real the sense of community if the world is not to suffer final atomization.

It is worth while to attempt to state the basis upon which this re-creation can take place. It must rest upon an adequate set of assumptions, and that set of assumptions is most explicitly stated in terms of the Christian ideal of life. Christianity has moved forward upon the affirmation of three propositions. These propositions need to be called to the attention of persons who propose to hold the world together.

The first proposition is the final and supreme worth of persons, not because of their color or race or position or intelligence, but solely because they are persons. It traces back to Jesus, who, during his short years in Palestine, created this impression so significantly.

People had first claim on his attention and service. Children, publicans, harlots, Samaritans, zealots, tax-gatherers, scribes, pharisees, women, foreigners, insane men, all had claim on the sympathy and interest of Jesus. When it was inferred that descendents of Abraham surely had special favor he answered, "God is able of these stones to raise up children unto Abraham." And again he insisted that "they shall come from the east and the west and from the north and the south and shall sit down with Abraham, Isaac and Jacob."

No one caught this implication better than did Paul. For within a generation he too is insisting that "there is neither Jew nor Greek, bond nor free, but we are all one man in Christ Jesus." And "God has made of one blood, all nations," for God "is no respecter of persons."

Now that is what we have forgotten, and it is what we are continually tempted to forget. The bedeviled nation and the demonic people will be more and more set before us. This is an old idea and a familiar technique which we will accept at our peril. Someone in the world must keep saying that "a man's a man for a' that," if the world is not to be entirely atomized. Persons are of value, and the bed rock of a good world is this high respect for personality. If the Christian community fails to iterate and reiterate this fact now, then what it may have to say five years from now will be of little consequence. We have been guilty of attempting to divide the world up according to vertical lines of race and class and nation turning a deaf ear to the insistence of Jesus that men are brothers and should live like it in the world.

The second proposition of the Gospel is the assurance of a moral law in the universe. At this point our confidence has been sapped and undermined. "Who has bewitched us," that we should believe that untruth is better than truth? By what strange twist of thinking have we been persuaded that propaganda, dressed in the frills and furbelows of truth, will make men free? How have we possibly been led astray to forget that "God is not mocked, and whatsoever a man sows that shall he also reap." This present sad and broken world is crying evidence of the truth of this statement. Europe is in the throes today because her leaders did not believe it. They put forth a patchwork of lies and deceit, of pretence and make-believe, and called it truth, and now that patchwork turns out to be not good enough, because it was not based upon moral realism. Versailles was the epitome of their self-deception. And there is no permanent solution for Europe until her leaders are willing to look at naked truth, a truth that will ferret out the last fact about raw materials, about world markets, about investments, about food supplies, about the rights of people to "life, liberty and the pursuit of happiness."

There is no solution for the world's dilemma which does not begin with recognition of a Christian imperative, with a sense of the eternal rightness of truth and kindness, of goodwill and mercy. To undertake the building of tomorrow's world on any other assumption, is to fly in the face of a moral universe.

Some one has said that the first casualty of war is truth. But in a deeper sense that is not so. Truth is not killed, only pushed aside. The truth of Europe, the truth of the Pacific Islands, the truth of India, is as vital and undying as it was when the war began. It is driven under cover and lampooned into a temporary silence. But have no fear, it will arise again to haunt its mockers, for "the eternal years of God are hers." And in the meantime some one, or some group, must keep saying that only truth and righteousness can make men free. No amount of bluster, no degree of bravado, no successful intimidation of minorities, no temporary triumph of brute force can ever serve to "mock God." The moral laws of God are not broken by foolish men, though they are often illustrated by them. War is the end term in an equation which begins with selfishness and greed and oppression and fear. It is no accident that violence comes at the end; it is as inevitable as the mathematical law that two plus two equals four. We shall not make peace in the world until we have made peace with this moral necessity which undergirds our world.

The third proposition of the Gospel is found in the faith that the wisdom and power of God will prevail. For God is not dead; neither is he going to be defeated by the machinations of evil men. The future of God does not depend upon the outcome of this particular crisis in world history. Many times God has made the wrath of men to praise him. We need to recapture Lincoln's anxiety, not as to whether God was on his side, but as to whether he was on God's side. For this is the vital question, are we in our programs and proposals on the side God is on? Let no right-thinking man link God with the destiny of the army of the United Nations. We are not defending God. His cause is far greater than the present emergency, and he will survive this and many more faltering and foolish regimes of men. It was inconceivable to the Jews of Jesus' day that God could go on if Jerusalem should fall, and Jesus' final blasphemy was his prophecy that the time would come when there would be no "Holy City." They accused him of prophecying against the temple and against the city of God. But the city fell and the temple was razed and the Jews were scattered and God was not defeated and the moral law did not fail. For God was greater than the temple and he was greater than Jerusalem. He is greater than our cities and our proud culture. Only as men find his will and merge their efforts with his purpose do our works achieve immortality.

Upon these three propositions we must build a new order: the value of persons, the reality of a moral law, and the triumph of God's will in the world. People who believe these things will veritably hold the world together. They have the requisite assumption for a new order. They will be builders of bridges to span the tides of division. It may be that by the frail hands of such believers channels of communication and fellowship will be kept open, and the world be saved from utter ruin.

All the initiative of good men must be turned to the discovery of ways to do this. Any act of kindness across a division assumes an importance all out of proportion to its intrinsic value. If we had only been about the business of such building in past months! The chasm of race will not separate those who have spanned such divisions with friendship. Employer and employee can hold each others' hands even across deep rivers of misunderstanding. The American citizen has a most unusual opportunity to establish binding fellowship with the unfortunate alien in our midst. Despise not small beginnings. The traffic of the world may have to be rerouted over our small personal bridges now that the larger ones are closed for the duration.

It becomes especially important that we rediscover the uniting power of spiritual things. People of goodwill should explore anew the uniting power of music and poetry. For no one can study either, and keep his narrow race prejudice or his hot nationalism. Dictators may banish Mozart and Beethoven, but no musician ever will acknowledge his decree. We may take German out of our schools, but Goethe cannot so easily be exiled from the thought of humanity. Marian Anderson may be denied the privilege of a great hall because she is colored, but the true musician will listen with rapt attention as she sings from the steps of the White House. These things of the spirit are universals, and they are not bound by time and place. They are like the stars which belong to humanity. Occasionally we should go out under the sky and look up until the restlessness leaves our souls, and we remember that Kagawa and Schweitzer, that black and white, that evil and good,

look at the same stars and guide their ships by the same heavenly phenomena. And if we wait long enough we may discover an over-arching bridge which reaches from our spirits to the spirits of all men, a veritable path through the sky.

For the world belongs together. A world of fragments is an unreal world. We who believe in a mankind made whole, who give ourselves to the practice of brotherhood, own the future. To this high task of keeping the ways of fellowship and friendship open, we are called and commissioned of the Eternal God.

CONCERNING FRIENDS AND WAR-TIME INVESTMENTS

Democracy is very real in American life, so long as a place can be found for minorities. This principle has been stated by many persons varying in position from that of army officers and government officials to pacifist leaders.

One of the finest examples of the foregoing principle is the position now taken by four eastern States recognizing contributions to the Civilian Public Service as being acceptable in lieu of the purchase of defense bonds and stamps. Such action has now been taken by the state officers of the "pledge for victory" campaign in the States of Pennsylvania, New Jersey, Maryland and New York. In each case the State administrator has consented for Friends and others who cannot conscientiously "invest" in "defense savings bonds" to "contribute" to the Civilian Public Service and to accept as evidence of the contribution the "Civilian Public Service certificates." Furthermore, each State has agreed to allow such persons to change the wording on the "pledge for victory" blank so as to provide for the above arrangement.

A further indication of the vitality of American democracy is the fact that arrangements are already agreed on in principle whereby Friends or others who do not feel free to purchase defense bonds but do wish to take their part in the support of the government in its normal civilian functions may do so by the purchase of securities in which no mention is made of war support or defense. In his letter to the National Service Board confirming this arrangement, Secretary of the Treasury, Henry Morgenthau, Jr., states, "We understand that the groups you represent are making contributions to the support of the Civilian Public Service camps for conscientious objectors authorized by the Congress and the Selective Service System which would otherwise have been a charge on the Treasury of the United States. . . We are all seeking the same objectives and are glad that our American democracy is able to recognize the conscientious convictions of a minority of our citizens."

Such reports as we have from States in which no special arrangement has been made indicate that solicitors for defense bonds have been very courteous and understanding when told by Friends or others that they could not conscientiously invest in defense bonds but were contributing to the support of the Civilian Public Service.

It is difficult to overstate the challenge presented by such developments to the Society of Friends and other peace minded groups. It is clear that the principal reason for the courtesies received thus far is not what we say but what we are doing. If Friends rise to the challenge, as indeed they must if the Civilian Public Service is to continue to be adequately financed, it is entirely possible that greater opportunities for service and influence in the future development of peace-making projects in this country and in the world will appear as we demonstrate the right to such responsibility.

Friends everywhere who are concerned in the future development of American democracy and in promotion of their own peace testimonies, and Friends to whom the use of their money is as much a matter of conscience as the use of their hands, should act immediately. The appropriate committees in local meetings and Yearly Meetings should be contacted, so that this opportunity now opening to us as Friends is met with an enthusiasm which clearly indicates that we are worthy of the rights granted to us as a very small minority in American life.

C. P. S. stamps are available at 10c and 25c. C. P. S. bonds may be purchased in denominations of $10, $25, and $35, with larger amounts available upon request.

Persons having no contact with local or Yearly Meeting authorities may address communications to Civilian Public Service, 101 S. Eighth Street, Richmond, Indiana; or to 20 S. Twelfth Street, Philadelphia.

CHASE CONOVER.

Richmond, Indiana.

NEW FRIENDS HANDBOOK

The invaluable Handbook of the Religious Society of Friends, published late in 1941 by the Friends World Committee for Consultation, is now available. Copies may be purchased at 35c each or at 30c in lots of ten by addressing the Friends Book and Supply House, Richmond, Indiana.

PERSEVERING IN THE FAITH

BY DALE D. BROWN

This description of a meeting in one of Canada's refugee camps is termed by the writer "another testimony to a living faith which does not languish under trying circumstances."

A Sunday or two ago when I was wandering around the compound of one of the refugee camps in Canada, I passed by a door with the following sign hung upon it:

FRIENDS' MEETING FOR WORSHIP
Please do not disturb.

I could not restrain myself from entering that door. So in I went.

There were a handful of individuals arranging the benches in order for the meeting to begin. The room itself was the camp barber shop—evidences of which were scattered here and there. On the walls cartoons of one sort and another had been drawn to keep the victims of the barber occupied—one series showed the history of their internment. They were quite clever but during the meeting one found it difficult to concentrate if he allowed his eyes to wander to them.

I was immediately made welcome in the group, and the meeting began. I have attended a good many Friends' meetings for worship, but none more satisfying than this one amidst the bustle of camp life. We settled down to quiet waiting and as the sounds outside increased, the small group seemed more and more to become a well-spring of spiritual dynamic. Large numbers were playing ping-pong in the room next to us, and outside a football game was in full swing, but still it all seemed so far away. Here among this group of half a dozen was the search for life and its ultimate meaning and the significance that this meaning had for each of us in our lives at that moment. How must we react to our neighbors—many of whom we don't like, and how can we become channels of God's love here and now? These were all problems that came to our minds that morning as we tried to listen to God's voice. It was a feeling of gratitude I had when I came away from the small group for the privilege of worshipping with these men who had suffered for their deep convictions. I knew that they had conquered.

The presence of this small group in the community has done much to lift the entire spiritual level of the camp. This is not to say that other religious groups have not done their share, for they have—without all of them the camp community would have been much the poorer. But through the tireless efforts

of two full-fledged German and Austrian Quakers there grew up a small band of people whose influence has spread like the leaven in the lump. Its success has not been great outwardly, but by quietly and persistently working in the camp community its results are quite out of proportion to the number of those working. In talking to some of the leaders, one begins to realise why this is. Seldom do they mention their own personal problems, but they are continually bringing forward the problems of some of their less fortunate brothers — someone is sick and needs some attention other than the camp doctor can give; another person is too bashful to approach the outside visitor on his own, so they see to it that the contact is made. So the story goes on.

Their willingness to accept their lot in good faith and to find their job amidst their own number is magnificent. It is a tribute to their faith and their willingness to serve God wherever he places them. This perseverance and loyalty reminds one of the lives of many of the Christian leaders of the past who witnessed to their faith in spite of prison, danger, and opposition. It is a testimony to a living faith.

MAKING A PLACE FOR THE CHILDREN'S DIVISION

By HELEN T. BINFORD*

The Sunday School was originally an organization for children, and is still considered by most people to be a program primarily for reaching children, as the main service of worship of the meeting is primarily directed to the spiritual level of adults.

Yet in some meetings we find children sitting through twenty minutes or a half-hour of opening and closing exercises, the content of which is on an adult level. When children join with adults in Sunday School the program should be of common interest. Most of the time children should meet with their contemporaries in an experience suited to their age. The Children's Division of the Board on Christian Education is recommending as one aim of the Advance that more meetings organize children's divisions. If you are interested in such a step, the following article will give you some practical help in carrying it out.
—L. W. S.

Long, narrow meetinghouses, square meetinghouses, big ones or small ones, brick ones, wooden ones, stone ones, some with steeples, many without, single-roomed ones, and others with many rooms of various sizes—you and I have, for the most part, had nothing to do with the planning and building of them—we had no opportunity to make any suggestions about how they should be built. We just generally fell heir to a much-used church building and are carrying on the work as best we can—carrying on a work which more and more is emphasizing the importance of special work for the children who are the hope and the care of any church.

Is your meetinghouse so arranged that you can give special training to the children? What is *their* birthright in regard to your particular church building and activities? If there is no regular division for children and they have to meet in opening and closing exercises with older people, do you see to it that these worship programs will be interesting to them? You and I know that a program for children is interesting to older folks too. The reaction of the children to a program that holds their attention adds to the enjoyment of it for us adults. Of course, we understand that the best plan is for the children to meet in their own quarters, and have their own programs, except at special intervals when they meet together with the other divisions of the Sunday School.

In planning for the most efficient place of meeting for children you have first to consider what space and equipment you have. You must keep the needs of each age group in mind, and if any radical changes are to be made, you will have to have agreement to it from every group concerned. Some folks in some churches are dreadfully afraid that everything won't be kept exactly as it has been for years. I know of one Sunday School class that bought furniture for a special class room many years ago. They still consider that room theirs, even though their class has not met there for years. Sentiment and the furniture keep them masters of the room. They let others use it but they control it and have the privilege of granting permission for its use.

Even in a one room building there could be at least one corner for primary children (children under 4 can stay with their mothers,) and one corner for juniors. The pulpit platform could be used for one group, or the choir space. You might turn the piano so that there could be a secluded corner behind it. Wherever you make a place it would be much better if it is separated from others, at least by a curtain or screens, four feet high or more. One section of a screen could be made of blackboard material for the use of the class. Teachers are able to work much better if the children are not disturbed by outside activities, and if they have the right equipment. A bulletin board of beaver board perhaps 36" by 48" would help too, where pictures, clippings, maps and posters could be displayed. Sometimes a meetinghouse will have a storage room that can be cleared out and equipped for children. Sometimes a basement, if it is sunny and dry is available. If outdoors is without distractions and interruptions the children can meet out there on warm days, where the beginners can use play materials or the juniors and primary groups can carry out their activities.

A nearby home has been used to advantage for children's classes and assembly places, where the children understand that they are guests in the home and act accordingly. Some churches have enlarged their facilities by buying a house near the church building, or erecting a hut, or even adding to the building itself. (In some cases a destructive fire has improved conditions one hundred per cent, but we are not advocating that much change.)

The equipment for children can be very simple, but they need every consideration if they are to feel a part of the church, and if they are to have happy associations with and memories of it. It would seem to be unnecessary to say that seats would be of the right height, but in some places the children still are forced to sit on man-sized benches. Some of the benches could be sawed off to make them the right height, or foot-rests could be made, but chairs can generally be provided in some way. Parents might be willing to help—or a few chairs could be bought each year. (Not white ones which show dirt, nor red which do not look right with so many other colors. The color scheme of the room should be carefully chosen and the paint renewed when needed.) Good chair heights are: Beginners 12"; Primary 14"; Junior 16" to 17". There should be a table for each class if there is room. Beginners round tables 20" to 22" high, 36" in diameter; primary 22" to 25" high; junior 27" to 29" high.

We have to consider several things in arranging a place for children—such things as the space available; the nearness of other classes; where the doors and windows are; the kind of seats and the number of children. If benches have to be used, see that they face each other and are not set in rows. The arrangement of chairs around a table is ideal for a class.

The outside of the building, the lawn and the cemetery, if there is one, need careful consideration, too. Beautiful trees, grass, and shrubbery around the building add a great deal to its attractiveness. I have never understood the leaders in one meeting who chopped down a great oak tree because they were afraid that some day it might fall on the new parsonage. Such a parsonage can be replaced in short order—the oak tree had taken a century, perhaps, to grow.

*Written after reading Freddie Elizabeth Henry's book, "The Small Church at Work for Children."

In many of these suggested activities the older children, themselves, can help. It is good for them to become active in improving and caring for their church home. A child's surroundings and his cooperation with others in worth-while endeavors, have a definite bearing in his development in religious experience. Most of the suggestions made here do not involve a great deal of expense, but they will take interest, thought, planning and work—they mean a careful survey of what you have in your church and surroundings, and what you need—facilities available and facilities lacking—they mean staying continuously on the job, so that the church heritage of the children and of us ourselves may be increased to yield manifold in joy, and in material and spiritual values.—Reprinted from *The Penn Teachers' Monthly.*

RURAL LIFE FOR FRIENDS IS ENCOURAGED

Concern for fuller community life among Friends in rural areas, while commonly held, seldom expresses itself as vigorously as was true at a recent gathering of the Indiana Yearly Meeting Committee on Rural Life which met in Richmond, Indiana.

In the spirit of inquiry, the members sought to discover reasons for the general decline in rural and village community life, and the effect upon meetings and churches over the last twenty-five years. While, obviously not all rural young people can find opportunities on farms and in villages, it was felt that many more might remain in or near their homes—that altogether too many of our choice young Friends have left their home communities to settle in cities. All united in the conviction that agriculture should be regarded as a way of life rather than an industry.

Toward strengthening this conviction, it is recommended that local meetings should seek to develop leadership among their young people by challenging them with real jobs. It is generally true among young Friends that they respond eagerly to tasks which challenge them. With these tasks should go some measure of responsibility. One specific recommendation is that young people of village and rural meetings be given an opportunity to farm one or more acres intensively, the proceeds or the crop to go to Civilian Public Service, to needy people in the village or meeting, or to be used for the benefit of some meeting project. By adopting this use of the Lord's Acre plan, the young people could learn to work together in a cooperative enterprise, at the same time feeling a real interest in the project.

The difficulties of young Friends in marrying and establishing themselves either on farms or in small villages was discussed. It is of highest importance that our finest young people be encouraged to do so, either singly or in small cooperating groups. It was recommended that local meetings make every effort to assist young people by establishing financial loan funds, by loaning tools, and by encouraging mutual aid and self help.

The possible establishment of a Rural Life Institute at Quaker Hill was considered. Much might be accomplished here in motivating people to live in the country, in developing a philosophy of work, and in appreciating the religious significance of rural life. Such an institute might readily find the cooperation of the other historic peace churches. It was also suggested that a demonstration home might be built as part of a long-range program, in which tools for the processing of food and production of home equipment could be demonstrated.

The end for which all these specific recommendations may be used is the spiritual development of individuals and the growth of understanding and cooperative effort in our meetings.

NEBRASKA YEARLY MEETING AT CENTRAL CITY

Nebraska Yearly Meeting was preceded again this year by a one-day Ministers and Workers Conference, which was a fitting prologue to the sessions. The tire situation and restricted travel conditions kept down the attendance at both gatherings, but Friends were very conscious of the "presence in the midst" and gathered strength for the tasks ahead as the days went by.

The sessions at Central City were characterized by a deep searching after the knowledge of people's real needs today and of ways of meeting those needs through the life and message of the Master. From the first session to the concluding minute there was felt a deep sense of God's presence and a sincere desire to find his will and purpose in the transaction of Yearly Meeting business.

Glenn A. Reece, who served in such a splendid manner for nine months last year, was retained as part time Yearly Meeting Superintendent. He shares his time in this capacity with the pastorate of the Central City, Nebraska, Meeting.

The clerks were returned to their respective tasks for another year: M. Herbert Watson as Presiding Clerk; Milo Crosbie as Recording Clerk; Vivian Watson as Assistant Recording Clerk; Lester Figgins as Reading Clerk; and Kelsey Hinshaw as Announcing Clerk.

The ministry of visiting Friends was especially appreciated this year, as they brought timely messages under the leading of the spirit. L. Clarkson Hinshaw, pastor at Haviland, Kansas, brought some evangelistic messages and led devotional periods. Percy M. Thomas spoke vividly of present-day needs and the Quaker answer. Edwin C. Morgenroth very acceptably shared his knowledge and concern in the work of Civilian Public Service. He is the new Executive Secretary of Chicago's Mid-West Branch of the A. F. S. C.

The report of work at Nebraska Central College was again most heartening, and all felt that the work will continue long and effectively. The knowledge of the self-sacrificing work of the College President and faculty in past years gives confidence for the future.

The Epistles of other Yearly Meetings carried much weight this year. Testimonies from Friends throughout the world that the message of Christ is workable in our day and generation gives encouragement to keep the light within our own small groups burning.

Esther Figgins and Ella Tapanna were recognized as ministers during the sessions, and fitting recognition was given them by the Yearly Meeting Superintendent.

The general spiritual condition of our meetings seems to be good and the ministry fit according to reports received by the Ministry and Oversight body. Even in these trying days, new fields are opening and we shall try earnestly to occupy them under divine leadership. Friends were impressed with the thought of being "expanding" Christians; by partaking of the nature of Christ we can reach out with open hands to others and lead them to a better way of life.

Not all the Friends present can be mentioned by name but one in particular who has labored so faithfully in Nebraska Yearly Meeting was greeted after being unable to attend for many years. Friends experienced real joy in meeting face to face their beloved friend, Martin Williamson, from South Dakota.

Sincere gratitude is expressed by attenders for the hospitality of Central City Friends and the College staff in particular.

Great concern was expressed to minister to the spiritual needs of our young men, whether they are going to C. P. S. camps or to the armed forces of the country.

Nebraska Yearly Meeting, with its small numbers and vast territory, wishes to share with other Friends a sense of the real direction of the Heavenly Father and a spirit of encouragement for the future, when we shall be faced with tasks which even now are not apparent to us.

The Social Bases of the Peace

Final Section Report from the Delaware Conference

PRINCIPLES

WE ARE convinced that:

The present struggle of the nations is not just another war in the history of mankind. It is the upheaval of the old order and the birth of a new. The relationships of men will never again be the same, nor should they be the same, for they have not been founded on the eternal truths of God.

Therefore we affirm that whatever peace settlements are presented to the peoples of the world should express the following principles:

Man is a child of God and all men are brothers one of another. The church in its long-established missionary work recognizes its responsibility to bring all men into full relationship as children of god.

Mankind is one in nature and in the sight of God. No group of men is inherently superior or inferior to any other, and none is above any other beloved of God.

The whole earth is given by God and to all men for their common dwelling place, and the resources of the earth should be used as His gifts to the whole human family.

All men should be free to move over the surface of the earth under international agreement, in search of the fullest opportunity for personal development.

Freedom of religious worship, of speech and assembly, of conscience, of the press, of the arts, and of scientific inquiry and teaching should be available to all men everywhere.

Relief and Rehabilitation

The present mass suffering of the world requires action on the part of the Church in America far beyond anything yet undertaken. Six million young men in the prison camps of the world; scores of millions of refugees—homeless, helpless, starving; whole regions subjected to slow starvation as a result of the policies of states—these and kindred areas of desperate suffering inflicted upon masses of innocent victims challenge the Church to a demonstration of its basic doctrines of human solidarity and brotherhood in a potential family of God. They provide potent opportunities for creating even now, in the midst of war, responses of goodwill and solid grounds for enduring fellowship.

Toward a World Community

The nations of the world are passing through the crucible of fire and sword. National cultures which have enriched and given meaning to millions of people are in danger of extinction. No nation can escape this crisis. Those nations which, amid the purifying days of suffering rediscover or preserve their souls from disintegration under the heel of the invader, from the despair of defeat, or from the pride and boastfulness of victory, will be ready to reconstruct their own national life and that of the world upon the ruins of today.

The sovereign power of the nation-state is being modified by economic, political, and military forces which demand a new social order. It will be impossible to return to such extreme practices of national sovereignty as have prevailed during recent decades. We believe that the State is a form of political organization which can and should be modified to meet the needs of the peoples of the world in the emerging situation. At the same time, however, we believe that different peoples have their distinctive places in the divine economy and that any world order must look toward unity in diversity and not to general internationalism and cosmopolitanism. If we would avoid a superficial solution to the world's needs, we must come to recognize the distinction between those cultural values that center around the people, or folk, on the one hand, and the political state and government on the other.

We, the members of the American churches, and a part of the world-wide Christian community believe that the Christian churches in those countries where they are an inherent part of its nation's life, have a task to perform not only in helping to preserve and restore the national spiritual unity of their people but also in relating their people to the larger family of nations.

We believe that no matter what world scheme for political and economic organization may be devised to meet the demands of the modern world, at the heart of such a plan there must be developed an "international ethos" which not only springs from the loyalties of the people to their own nation, but includes their relationship to the welfare of mankind as a whole.

We believe that the Christian Church, because of its universal gospel, its positive world-view and its deep concern for both the individual and the nation stands on the threshold of its greatest opportunity to bear witness to the reality of the world Christian community and to manifest in sacrificial living a spirit through which a suffering broken humanity can be transformed into a world community.

Race Relations and Cultures

Among the primary factors in the maintenance of a just and durable peace will be equitable treatment of all racial groups that make up the world's population. Therefore the securing of justice now for racial groups is essential if America is to make its full contribution in securing a just and durable peace.

We acknowledge with profound contrition the sin of racial discrimination in American life and our own share, though we are Christians, in the common guilt. So long as our attitudes and policies deny peoples of other races in our own or other lands the essential position of brothers in the common family of mankind we cannot safely be trusted with the making of a just and durable peace.

In our own country millions of people, especially American Negros, are subjected to discrimination and unequal treatment in educational opportunities, in employment, wages and conditions of work, in access to professional and business opportunities, in housing, in transportation, in the administration of justice and even in the right to vote. We condemn all such inequalities and call upon our fellow-Christians and fellow-citizens, to initiate and support measures to establish equality of status and treatment of members of minority racial and cultural groups.

Some local current outrages that have national significance and therefore international effects in the attitudes of other peoples are the recent Missouri lynching and the rioting in Detroit over the Sojourner Truth Housing Project.

TEN YOUNG AMERICANS GOING TO CHINA

The Friends Ambulance Unit in China has found that there are two fundamental needs: for doctors and medical practice, and for transport and delivery of medical supplies. Four doctors have reached China, another is on the way, and three other Americans are waiting for transportation.

A report received from China indicates that these doctors need to know four specific things: (a) how to work with Chinese colleagues, (b) how medical practice differs from that in their native country, (c) what types of war wounds are generally found in China, and (d) how to drop all work which may be of secondary importance in case their location should suddenly become an active war front.

The second need, that of "trucking," is essential if the doctors are to carry on their valuable work. The sick and wounded cannot benefit from the presence of medical men if there are no drugs and supplies. As a result, ten men have been chosen to go to China for this purpose and they are in process of getting permission to leave the country. They are all conscientious objec-

tors, looking forward to this mission as an opportunity to express their belief in the value of constructive good will. None of them has received the IV-E classification.

During the period of waiting for their permits they are taking an intensive training in auto mechanics. Five nights a week they are taking courses given by the Quaker Emergency Service in first aid and male nursing.

The ten men are: Wesley Chin, an American-born Chinese, from New Haven, Connecticut; Paul Cope, Jr., a member of Atlantic City Monthly Meeting, and a graduate of Haverford College in June, 1942; George Ladd, who has been a Haverford College-Pendle Hill student and received his Master's degree in June; Wilbur McCracken, from Fairmount, Indiana; Archibald McMillan, from Richmond, Virginia, who was born and grew up in China; Theodore M. Mills, of Lenoir City, Tennessee; William Rhoads Murphy, III, of Chestnut Hill, Pennsylvania; Philip S. Meyers, of Fort Wayne, Indiana; George Hogle, of New York City; and David Stafford, a former Haverford College-Pendle Hill student, and during the past year an interne at George School.

ADAM AND EVE: TEMPTATION AND SIN

(Continued from page 282)

cess bringing peace and power, made sweeter because of the struggle. And is physical work always a curse? Are not young men and women in the modern day languishing for the lack of it? Are there not those seeking it in various work camps as part of their rightful heritage?

Since God created life and set it out on the endless quest of achieving likeness with him, what part does sin play in the violation of the laws of growth? Is there a difference between violation through ignorance and through willful disobedience? Are both such violations followed by suffering?

In what areas of life are laws of growth being violated today?

Take the physical realm of health. What has caused fifty per cent of our young men to be physically unfit as disclosed by recent examination? Do you know the indictment of modern foods in "Nutrition and Physical Degeneration" by Dr. W. A. Price?

In the social realm: Are those factors of intolerance, prejudice, and fear, which separate people from one another, increasing or decreasing?

In the economic area: Why does poverty persist in the midst of progress and plenty? Should seventy-five per cent of American families be without land or property? What factors of economic growth have we violated that they must be tenants of the other twenty-five per cent?

In the international area: How do tariffs prevent the growth of unity and goodwill? What do you see as foundations to permanent peace?

In the Garden the sin of one involved the other in the same pattern. Is that basic in life? In the complex society of today does the failure of one person or group to advance along the lines of growth involve others in the suffering which results?

Can sin be conquered in any way except that each individual, believing that the human soul is timeless, overcomes evil with good and ignorance with truth? Is there any answer beyond the perpetual discipline shown us by Jesus, of finding and doing the way of love? Are individuals faced with the responsibility of working to extend that love in social, economic, and international areas as well as in their personal relationships?

MILDRED JENSEN LOOMIS.
Brookville, Ohio.

AMONG OUR CONTRIBUTORS

JEAN F. HUMPHREYS — Yale Divinity School student.

CLARENCE E. PICKETT — Executive Secretary, American Friends Service Committee, Philadelphia.

LESLIE D. SHAFFER—Secretary, American Friends Fellowship Council, Philadelphia.

RUSSELL E. REES — Pastor, Chicago Meeting, Chicago.

CHASE CONOVER—Director Friends Civilian Public Service, Mid-West area; offices in Richmond, Indiana.

HELEN T. BINFORD—Religious Education leader, member Guilford, N. C., Meeting. Co-director with Raymond Binford of C.P.S. camp at Marion, N.C.

RICHMOND P. MILLER — Field Secretary Philadelphia Yearly Meeting (Race Street).

MILDRED JENSEN LOOMIS—Student of economics and sociology living at Brookville, Ohio.

DALE D. BROWN — Acting Secretary, European Student Relief Fund, working in Canada with War Prisoners' Aid of Y.M.C.A. in refugee and internment camps.

JOSEPHINE TURNEY—Secretary, member First Friends Meeting, Indianapolis, Indiana.

The Minnesota Temperance Union and the Minnesota Anti-Saloon League have recently been merged in the United Temperance Movement in Minnesota. H. Millard Jones, formerly pastor of the Minneapolis Friends Meeting, continues his work with the new organization as Youth and Education Secretary.

YOUNG FRIENDS ARE IN THE VANGUARD

The Young Friends Group of the Montclair, New Jersey, Meeting have reached a degree of genuine enthusiasm in their activities which might well be envied by their elders. The group is now about a year and a half old. From the beginning it has been a very informal and elastic group. During May, 1941, they spent a week-end at Camp Medeline Mulford, where they traded about an hour's work apiece for the camping privilege. This experience in communal living put a new life and interest in the group. New bonds of friendship and interests were developed and strengthened.

A steering committee planned an orderly program of activities for this past winter. Then came the war, and the group jumped from one meeting a month to two or three. There was a growing demand to make all activities more practical and helpful.

Out of this concern and from careful consideration of present political and social trends, two study groups sprang. The unit under Richard Adams is studying the Bases of a Just and Durable Peace; the second unit under Mildred Robeson is studying Racial Problems within the community.

1942 QUAKER COVE SEMINAR NOW SCHEDULED

Quaker Cove, Washington, will again this summer be the scene of a two-weeks' intensive study of some of the teachings of Jesus. The Seattle Center is sponsoring a seminar there August 22 to September 6, with Elizabeth Boyden Howes as leader, using as a basis of study Dr. Henry B. Sharman's book, "Jesus as Teacher." The group will be composed of mature university students and adults. They will devote the mornings to study but the rest of the time will be comparatively free. Cost per person, including registration, will be $25.00. For further information, communicate with Beatrice Shipley, 3959 15th N. E., Seattle, Washington.

YOUNG FRIENDS' SEMINARS 1942

July 18-26—Rancocoas, New Jersey, near New Lisbon, New Jersey. QUAKERS IN ACTION—Leader: Howard W. Elkinton.

August 15-23—Borton Cottage, near New Lisbon, New Jersey. LIVING UNDER TENSION—Leader: James Forsythe.

September 8-13—Pocono Lake Preserve, Pennsylvania. DO FRIENDS HAVE A MESSAGE?—Leader: Leslie D. Shaffer.

COMMON SENSE QUERIES DURING RATIONING

One of the immediate and critical problems caused by the present world situation in so far as it affects local meetings was not on the agenda for discussion or report at the All American Friends Conference. Nevertheless a serious condition, not a theory, faces Friends everywhere. It is the dilemma that we as groups of seekers after the truth find ahead of us. We want to continue our group meetings for worship in spite of transportation difficulties which seem insurmountable at first glance to many meetings. Personal periods of private meditation, prayer, and worship are important. But even more important for the Religious Society of Friends is group worship, group contact, and religious fellowship.

Here are a few practical queries for the consideration of Clerks and Committees of Ministry and Oversight—all sharing oversight of the pastoral work and spiritual life of our meetings:

Are we investigating the possibilities of the gasoline rationing law? The general ban on chartered bus operations exempts vehicles for the use of religious organizations. Is there a school bus in each vicinity that could be secured for transportation to Sunday Schools, meetings for worship, and meetings for business?

What steps are Clerks of Monthly Meetings and Quarterly Meetings taking to advise members how they can reach business meetings? Quarterly Meetings have always been periods of worship plus business plus sharing of experiences through fellowship. Attendance should be on the up-grade during periods of emergency when we need each other.

Have our meetings established study groups which will help those absolutely prevented from regular attendance to keep abreast with the thinking of those who can attend meetings regularly? The Five Years Meeting suggests the following pamphlets and outlines for group study, which are available upon writing the Friends Book and Supply House, Richmond:

War and the Early Friends—Peace Committee, Evanston, Illinois.

Opening Doors for Christian Education.

Making Progress in the Local Church.

Christian Home Life Packet.

Will Your Meeting Advance in Christian Education?

Study of a Just and Durable Peace (Delaware Conference Study Outline).

Friends in Civilian Defense — John F. Rich.

Do our meetings have a News letter, Message, or Meeting Calendar that is circulated regularly to all members at home and away from home?

Are we keeping in touch with our young men and young women who are called away from the ordinary pursuits of life to service in civilian capacities, in the armed forces, in Civilian Public Service camps, in prison, or wherever they may be assigned? One meeting has four young members called away. One is training in Florida at an air base, another is in a Civilian Public Service camp, the third is on Corregidor Island, and the fourth in a Federal Prison. At Monthly Meeting that meeting receives reports from all of these members whenever they can be reached by mail or visitation.

Has the circulation of our meeting libraries and the Lending Library in Richmond increased during this emergency? Have we added new books? Reading is a resource for developing Friendliness.

For the first time Americans are having the experience of standing in line to receive ration cards and ration books. The end is not in sight. When the whole pattern of American life is radically altered, will we understand what we can do with the family car in the garage and our favorite items off the menu? Walking, bicycling, pooling transportation, nutrition study, community gardens, cooperative living—all of these ways of living should be infused with the spiritual Way of Life of Friends. Out of this emergency must come a better sense of "community." That spirit has been too dormant in modern time. Friends meetings should become town meetings for solving the problems of living and life in the Friendly way.

The early Christian Church story, as related in the writings of the Acts of the Apostles, reports that:

"Now the multitude of the believers were of one heart and one soul . . . they had all things in common."

The disciples soon found that there were matters of business and matters of religion calling for attention. So the Twelve collected the multitude and said:

"Brethren, select from among you seven men of good reputation, full of the spirit and wisdom."

To these first overseers (deacons) was given the care of the material side of the community. That plan was successful:

"And the work of Jesus continued to spread and the number of the disciples increased rapidly in Jerusalem."

Are we making common sense adaptations to the facts of rationing in our meetings?

RICHMOND P. MILLER.

Philadelphia, Pennsylvania.

VACATION HORIZONS IN GUATEMALA

A TRAVEL STORY

BY JOSEPHINE TURNEY

My sister and I had planned for a year to take a trip to Guatemala. Because of Pearl Harbor, and because most of our friends thought we were quite crazy we got on the battleship-gray *Santa Marta,* at New Orleans, last December sixteenth, with a special tingle of anticipation and excitement. This was really going to be a trip—we were going to see and feel and hear enough to last for the duration.

A ship voyage is a busy affair, walking deck in sun and moonlight, getting acquainted, watching the waves and clouds, being excited over the little flying fishes, marveling at the phosphorescence in the water, and stretching eyes and mind to take in the vastness of sky and sea. There were nightly black-outs on boat to remind us of the war, even in all that peace and beauty.

The fourth day out we stuck on a sand bar in the Caribbean, certainly an ignominious state for a ship of that size. The passengers spent the day offering clever suggestions on the removal problem. The captain was noticeably absent; he never did call us together and explain how we got there. At one o'clock that night we were evacuated to a stinking, gasoline, baggage launch to finish the trip. The night was pitch dark and rainy, the sea rocked and rolled, and we spent an endless night in odd positions, in a small cockroach cell that had a couple of bunks and a lot of bugs. We took turns sitting on the rail of the bunk and a folding chair, which seemed comparatively unoccupied. In the morning, when the sun parted the curtains of cloud and mist to give us our first glimpse of Guatemala, we were sure it was enchanted.

We went through the customs, or rather they went through us, and then there was a ten-hour trip on a one gauge railway, five thousand feet up to Guatemala City. It is a land of bananas, coffee, orchids, grand volcanic mountains, tropical rivers, beautiful races, colorful market places, sun and flowers.

Volcanos dominate Guatemala, not only by their grandeur, but because they have made so much Guatemalan history. There were three capitals before Guatemala City: Tecpan, Ciudad Vieja, and Antiqua. The volcanos showered their explosive bad temper upon these cities, and the remaining people, with a cargo of sad memories, and new hope and courage, moved a league away, and patiently began building anew. Fuego is still a constant menace, ejecting snarls of smoke, hiding behind clouds as though

preparing back stage for its next performance.

On our first day, we saw the market, a fascinating place of beautiful and unimagined flowers, fruits, and vegetables. They have a wonderful Customs House. As you walk down the long aisles, lined with goods from every part of the world, you wonder what makes an isolationist tick. We learned of some of their laws. Ubico, the President, passed one which makes all public officials declare their money and property upon taking office. At the end of the term they must give an inventory, and if too much has been accumulated it is confiscated. Think what that would do to some of our so-called public servants!

The city was interesting, but we were really delighted when we went inland—wonderful mountain roads, the thatched houses, the picturesque and colorful Indians zigzagging down the mountain trails, their bright figures bent under towering loads of pots, woven materials, mats and blankets.

We visited Antiqua, which was the capital from 1541-1573. Of its former grandeur very little is left—beautiful cracked arches and walls standing erect, defying the inclemencies of time, remains of old bell towers, a few bells, a façade artistically decorated, from afar giving the impression of old Spanish lace. One can close one's eyes and see the pageantry becoming tragedy, in the earthquake of 1773.

Chichicastenango is the high point of the trip. The people there are the true descendants of Mayan royalty. We saw the Indians at work, in their market place, dancing in the street, at their Christmas processions, and—an unforgettable sight—in church. Their market days are Thursday and Sunday, and before they buy or sell, they pray. No pictures may be taken inside the church, and the Indians resent photographs of the front steps. But in my mind's eye I have this picture indelibly printed—colorful costumes, a teeming market square, a magnificent white church, and a brilliant blue sky.

Inside the church there are a thousand flickering candles, on the floor from door to sanctuary; individual altars, where the Indians kneel in reverent devotion, praying aloud. Between the rows of candles are offerings of rose petals, herbs, and pine clusters; a haze of incense drifts silently through the church.

A smug individual of our party remarked, "Poor Indians." It is true, they don't have bath tubs, nor cars, nor fur coats, but the idea tugged at my mind, that maybe we are the poor ones. Those people know how to make beautiful things with their hands, they walk in the wind and in the sun, their religion is a highly personal matter between them and their God, and they seem to have a peace that we lack. We go so fast that we never really savor anything that happens to us.

And so home again, with a new perspective on many things and a new appreciation of the beauty of the world. And in our minds is the firm conviction that every country and its people have so much to offer, and that we must find ways to understand each other—to give and to take.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

OPEN TO LIGHT

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

PHIL. 4:8.

* * * *

TRUE

The Lord taught me to be faithful in all things . . . and to keep to yea and nay in all things.

GEORGE FOX.

* * * *

Equivocation is half-way to lying, as lying the whole way to hell.

WILLIAM PENN.

* * * *

One day Soshi was walking on the bank of a river with a friend. "How delightfully the fish are enjoying themselves in the water!" exclaimed Soshi. His friend spake to him thus: "You are not a fish; how do you know the fish are enjoying themselves?" "You are not myself," returned Soshi, "how do you know that I do not know that the fishes are enjoying themselves?"

OKAKURA KAKUZO.

* * * *

HONEST

Let none of us delude himself by supposing that honesty is always the best policy. It is not.

DEAN W. R. INGE.

* * * *

We regard the taking of oaths . . . as setting up a double standard of truthfulness, whereas sincerity and truth should be practiced in all the dealings of life.

LONDON DISCIPLINE.

* * * *

The man who consecrates the hours
By vig'rous effort and an honest aim,
At once draws the sting of life and death;
He walks with nature; and her paths are peace.

EDWARD YOUNG.

* * * *

JUST

It is impossible to be just if one is not generous.

JOSEPH ROUX.

* * * *

There should be no sword in the hand of justice.

JUVENAL.

* * * *

Justice has nothing to do with expediency. Justice has nothing to do with any temporary standard whatever. It is rooted and grounded in the fundamental instincts of humanity.

WOODROW WILSON.

* * * *

PURE

When I came to eleven years of age I knew pureness and righteousness; for while a child I was taught how to walk to be kept pure.

GEORGE FOX.

* * * *

There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself.

JAMES NAYLOR.

* * * *

LOVELY

I pray thee, O God, that I may be beautiful within.

SOCRATES.

* * * *

Goodness is a special kind of truth and beauty. It is truth and beauty in human behavior.

H. A. OVERSTREET.

* * * *

Certain it is that dress at one time went far to make a Quaker—at least in the world's thinking. There is a picturesque side to the story of the Quaker; he himself hardly appreciates how much of the romantic there has been in his quiet life.

AMELIA MOTT GUMMERE.

* * * *

OF GOOD REPORT

Nature has planted in our minds an insatiable longing to see truth.

CICERO.

* * * *

God writes the "Good News" not in the Bible alone but on trees and flowers and clouds and stars.

MARTIN LUTHER.

* * * *

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!

ISAIAH.

Open the window of our spirit, O Lord, and fill us full of light.—Amen.

QUAKERDOM · AT · LARGE

Civilian Public Service men have been asked by the War Relocation Authority to staff one of the resettlement camps for Japanese with doctors, teachers, social workers, etc. Though this project has not yet begun nor the location determined, C. P. S. men will be interviewed soon by representatives of the War Relocation Authority for this job.

* * * *

Under the direction of Dr. Murvel Garner Professor of Biology at Earlham College, a new camp has been opened at Beltsville, Maryland. This is under the cooperative administration of Mennonites, Brethren, and Friends, to carry on a research study of soil chemistry, seedling, nutrition, and wood-lot management, and also a research study of optimum conditions for wild life and the effect of such game on agricultural operation. Men in this camp will be taken from established C. P. S. camps.

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It is more clearly evident than before that Selective Service wishes to develop a wider work program for C. P. S. The interest of C. P. S. in meeting hospital labor shortages has been matched by Colonel Kosch's promise to approve such openings for men in camps. Last week fifteen men left Buck Creek Camp for work in the Eastern State Mental Hospital at Williamsburg, Virginia. There is also hope that men may relieve farm labor shortages. Other openings may be for teachers and social workers in the Japanese internment centers, with the health research carried on by Rockefeller Foundation, with the Farm Security Administration, and the Bureau of Indian Affairs. Ten men leave for Puerto Rico to help in their reconstruction program.

* * * *

A special A. F. S. C. meeting was held in June to hear reports from Howard and Gertrude Kershner, Dwight and Ardis Michener, John Wood, Jr., Henry Harvey and Peter Donchian, who have returned from Lisbon quite recently. The past year has been one of deepened suffering for unoccupied France. The present A. F. S. C. staff in France numbers seven Americans and over 100 members of other nationalities. This group continues to operate sixteen colonies for children and to provide food for some children in their own homes. Food and clothing are being distributed among refugees and some funds are being sent from the United States and England, by special license, to friends and relatives in unoccupied France. Lack of the necessary foods makes it imperative to find a way to buy milk in Switzerland and dried vegetables for soup.

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According to news from Scattergood Hostel near West Branch, Iowa, a recent book written by Louise B. Griffiths entitled "Brothertown" contains a chapter written by Irmgard Rosenzweig, a sixteen-year-old refugee girl who lived at the hostel for several months. The chapter describes the family life of Scattergood. It is illustrated with pictures showing Ernst and Lucy Selig of Dayton, Ohio, and Ruth Carter Burgess, a member of 57th Street Meeting in Chicago, working in the Scattergood garden. Camilla Hewson, an Earlham College student, is pictured with the Selig's young son ringing the bell which calls the Scattergood family to dinner.

* * * *

In the June issue of *Scientific Monthly* appears an article by Edward F. Haskell, a member of Chicago's 57th Street Meeting and of the University of Chicago faculty. Entitled "The Religious Force of Unified Science," the article terms as fallacious the concept of science and religion as two contrasting entities. "As science becomes unified, mankind becomes powerful. The power of men gives rise to faith in the goodness of the universe and hope for the future of mankind. . . In short, unified science gives the power of knowledge, of faith and of efficient action to the individual and to society. This power is the religious force of unified science."

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According to reports, a group of fifty children arrived in New York during the week of June 22 who were selected by the A. F. S. C. staff in France to come over under the care of the United States Committee for the Care of European Children. Marjorie McClelland of the staff in France writes of their last farewells to parents, some of them in internment camps, and calls attention to the recurrent dates found in the histories of these tragic war victims—February, 1939, the Spaniards struggling across the Pyrenees in bitter snow and cold; May, 1940, the mass exodus from Belgium; and October, 1940 the forced transports of the Jews from the Baden and Palatinate area.

* * * *

The seven justices of New York's Appellate Division, First Department, and nearly one hundred court attachès and friends took part on June 15 in a ceremony honoring fifty years of court service by Benjamin H. Doane, confidential clerk of the Appellate Division, who was described by Justice Francis Martin as responsible "more than any other man" for the success of the court since its establishment. Benjamin Doane has held the title of confidential clerk for more than twenty years and though he celebrated his seventy-ninth birthday in May, he carries on actively the work of that position. He is a recorded minister and member of the Twentieth Street Meeting in New York City.

* * * *

The Number One Newsletter of the Midwest Office of the American Friends Service Committee in Chicago has just reached us. The office, which has recently opened, sends a message via its executive secretary, Edwin C. Morgenroth, inviting Friends to participate and witnessing to the "vast untapped resources of devotion, strength, and purpose among groups" in this general area. From initial appearances we can but conclude that Chicago Friends' effectiveness through their Service Committee offices will certainly equal their aims and ambitions. Their particular concerns right now are their summer work camp and community service projects, refugee work, peace promotion, Civilian Public Service, and intervisitation among all Friends.

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Work on the malaria control project in Tolome, Vera Cruz, Mexico, has been completed by the digging of a ditch through the swamp. This does not mean that the work of the Mexican unit is finished, however. The group is starting on a hook-worm control project, with the expectation of working also on a new water supply system for the village of Pasco de Ovejas, where they have been living. Dr. Rufus Morrow, director of the unit, has been appointed to go to China with the Friends Ambulance Unit, and his place is being taken by Paul Johnson, with his wife Jean. Together they have been directing the C. P. S. camp at Cooperstown. The new directors at Cooperstown are Winslow and Ruth Osborne, Friends from Concord, N. H.

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The Akron, Ohio, *Beacon Journal*, in its rotogravure section of May 31 pictures the conscientious objectors of the Coshocton, Ohio, Camp as a "strange lot of often brilliant individualists who for reasons religious, political, or both have refused to bear arms for their country." This camp is unique in that 85% of its men are college graduates, their work of national importance being literally a

field of scientific research. On the 1200-acre tract is the only set of watercycle lysimeters of their kind in the world—instruments so hypersensitive that condensations and evaporation disturb them. Director of the camp is Sumner Mills, a member of Fairfield Meeting near Indianapolis. Among other Friends pictured are Harold Carson, a former math teacher and member of the Cicero, Indiana, Meeting; and Herbert Hadley of Wichita, Kansas, formerly a high school principal and now assistant camp director.

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A letter written by Lois Vaught in early March arrived in this country late in May, having come by way of Calcutta, Durban, and by surface transport from there. She speaks of Arnold Vaught's activities in Chunking as chairman of the American Red Cross and the committee which distributes funds for the Church Committee for China Relief. Hope is expressed that members of the Friends Ambulance Unit, newly-arrived in China, may visit their Yearly Meeting. The mission boards and councils have made some gallant efforts to rise to the occasion, she writes, but also there is apathy, a decided tendency to let things go until the war is over, and a concentration on the economic struggle to make ends meet—with flour costing $160 a bag ($4.40 before the war); eggs 80c each (1½c before the war); and coal 43c a pound (previously 2c). Much is told in this brief statement: "One eats and sleeps and works between raids as best one can."

NEWS OF OUR MEETINGS

Robert C. Jones a member of 57th Street Meeting, Chicago, is joining the staff of the Pan American Union in Washington, D. C., on July 1.

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After five years of faithful and untiring pastoral service in the Spiceland, Indiana, Meeting, DeWitt Foster has presented his resignation, to take effect on September 1.

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Sylvester and May Jones of Chicago spent a short time at the Central Offices in Richmond on June 24. They are en route to Wallingford, Pennsylvania, where they will spend the summer term at Pendle Hill.

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Lela Gordon, pastor of the Alva, Oklahoma, Meeting, was highly honored recently when she was invited by the President of Northwestern State College, Alva, Oklahoma, to give the commencement address to the 1942 class. The group of 132 young men and women made the largest graduating class in the history of the College. The auditorium of Herod Hall, seating 1,100 persons was filled to capacity, and many persons expressed special appreciation of Lela Gordon's inspiring and timely message.

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Howard and Gertrude Kershner, newly returned from a year of work for the American Friends Service Committee in unoccupied France, spoke on June 16 at the New York Friends Center before more than six hundred persons interested in the work of the A. F. S. C. For many it was the first authentic news of Quaker relief work that has come out of France. Howard and Gertrude Kershner, members of the Montclair, New Jersey, Meeting, have been directing relief in France during the past year.

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Edward and Violet Linton, who have been serving in the Mooreland, Indiana, Meeting for the past two years, are to succeed Franklin and Lillian Chant in the pastorate at Rogers Chapel, Tennessee. Previous pastorates of Edward Linton have been at Fullertown in Ohio Yearly Meeting and at Little Blue River and Spencerville in Indiana Yearly Meeting. The Mission Board is happy to secure these Friends, with their splendid record of Christian service and their acquaintance with the problems of rural life. They will assist Edward Ransome in the work he has built up in Monroe County, Tennessee.

* * * *

The resignation of Frank J. Long as pastor of the meeting at Plainfield, Indiana, has been received with much regret by his many friends. During his pastorate, the appearance of the building, as well as the life of the meeting, has been greatly improved. Attendance has increased and a number of new members have joined who are taking most active interest. The new Hammond organ installed last March was first suggested by Frank Long's wife. Church finances are being left in good condition. The messages and sermons have been both helpful and inspirational, as have also his services at the Indiana Boys School as chaplain.

* * * *

In spite of gas rationing and tire shortages, North Carolina Young Friends have just completed one of their most successful camps, held at Lake Singletary, North Carolina. Deep River Quarter, which includes High Point, sent the largest number of campers, forty-three. Several leaders from this quarter assisted in the camp program; among these were Harold Hadley, Monroe Hendricks, Virgil Pike, and Ruth Ann Horney. . . The younger children of Central Friends are enjoying a very interesting vacation Bible School as is evidenced by an attendance larger than usual. The school is in charge of Annie Lee Jarrell, assisted by a corps of able teachers. The program includes class instruction, craft work, and recreation.

* * * *

Mother's Day was observed by West Elkton Ohio, Friends with a special meeting and the presentation of a corsage to each mother. . . On Young People's Day, the entire service was in charge of the young Friends. The meeting is proud of these young members, who have proved themselves ready to serve whenever opportunity offers. . . A well-planned birthday surprise was given to Arthur W. Hammond, pastor, in the home of Frank and Ruth Shafer on the evening of May 21. A fountain pen was presented by the meeting, following games and refreshments. . . The Pastoral Committee has given Arthur and Lillian Hammond a unanimous call to serve the West Elkton Meeting this coming year.

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On May 17, Springdale, Iowa, Friends observed the twenty-fifth anniversary of the dedication of their present church. Morning services were held in the usual manner with Taylor Guthrie in the pulpit. Special music consisted of a solo by Darlene Schooley, a duet by Doris Hinkhouse and Helen H. Mather, and a flute solo by Marie Mountain. The afternoon program told principally those facts incidental to the movement which resulted in the new building. Other communications were read and appreciative thoughts expressed by the guests. Elbert Mather, the oldest member in years of service in the meeting, presided over the afternoon program and presented a marker which was placed on the front lawn.

* * * *

New Castle, Indiana, Friends are pleased to report two bits of news that are of prime importance not only to the local meeting but to all who are concerned with the growth of our church everywhere. The pastor, Norval E. Webb, conducted a class in church membership for all who wished to prepare themselves. This was primarily for youth but others participated. At the same time all workers were organized to make calls upon prospective members. As a result forty members have been received. The Unified Budget as adopted at the beginning of the year has proved most successful. All bills have been met each month and a "comfortable working balance is in the treasury." As a result of these two efforts the attendance upon the services of the church has increased.

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Harlan Stenger of the Gasport, New York, Meeting, has accepted a call to be associate pastor of the First Baptist Church of Washington, D. C., where he takes up his duties July 1st. Many expressions of appreciation were given recently for his splendid Christian lead-

ership while taking charge at Gasport, and although the meeting regrets losing his service they wish him well in his new field of service. . . Gasport Friends are practicing their belief in the brotherhood of man, regardless of race, by calling Guy Thomas Fattaruso, a graduate of the International Baptist Seminary of Orange, New Jersey, and of the University of Richmond, Virginia, to take over the work of the meeting. They are much pleased with his devout spirit and are looking forward to rich experiences in working with this fine young man.

* * * *

Winchester Quarterly Meeting met at Muncie, Indiana, on May 16. Inez Napier gave Young Friends an interesting report from the All-American Friends Conference in Richmond. Kenneth Pickering, Rachel Osborn, and Charles Hiatt were among the visitors present. Kenneth Pickering gave a most acceptable message on the subject of "Power." A letter was read from the American Friends Service Committee stating that Myra Lou Williamson, a member of Friends Memorial Meeting in Muncie has been chosen for service in the Flanner House work camp in Indianapolis. With a $25 scholarship from the A. F. S. C., the Quarterly Meeting agreed to pay the remaining $50, of which $6 comes from the Young Friends Quarterly Meeting. Myra Lou, with her sister, Ila Jane, did Student Summer Service work in Indianapolis First Friends Meeting last summer.

* * * *

The last meeting this spring of the St. Petersburg, Florida, Meeting was held on May 3, when it was agreed to close the meeting for the season. . . Suppers, picnics and visits to Negro projects continued into April. On March 19, a fish-fry was put on, using the stone and brick grill built by Joseph Taylor from the left-overs of the house and fireplace. Just preceding this, J. Bancroft Swayne had given and had installed a fine new 30-gallon hot water heater. Also, he and several others made possible the purchase of a new electric refrigerator. To celebrate the completion of the kitchen equipment, a fellowship supper was enjoyed in April. Following this meal, a chief of the Ness Perse Indian Tribe entertained the group for nearly two hours. . . A farewell party honoring James E. Dickinson, our English Friend, took the form of a beach picnic several weeks earlier... The Forum season closed with a splendid talk by David White, a young Friend from Oklahoma, speaker for the South East section of the F. O. R. . . Activities in service have been in sewing and knitting for the A. F. S. C., at the Jordan Park Art Center, at Mrs. McAdams (Negro) Kindergarten, and at the Jordan Park Nursery School Project. . . The constant atmosphere of the meetings for worship has been as an oasis of calm and hope, based on faith in the strength of a loving Father.

* * * *

The fiftieth anniversary of the Paoli, Indiana, Meeting was observed on May 31, 1942, with a special service in the morning. This meeting looks back to one of the early migrations of Quakers from Orange County, N. C. to Indiana Territory, when Lick Creek Monthly Meeting was set up in 1813. It later joined with another monthly meeting to form Blue River Quarterly Meeting. About 1890, when Paoli was a flourishing town, many Friends, some from Lick Creek Monthly Meeting, moved into the town, and two years later the church was dedicated and the name changed to Paoli Monthly Meeting. At the special services, three-minute talks were given by Martha Hill, a charter-member, on "What the Church Has Meant to Me"; by ten-year old Dorothy Farlow on "What the Church Will Mean to Me"; by Orville Clements on "The Bible School"; and by Ella Colelasure, on "A Quaker by Convincement." Stacy E. Wesner, pastor, brought the morning message.

* * * *

A Family Night basket-supper and program preceded the monthly meeting business of East Whittier Friends held in May. Harold Walker and his wife were presented roses and a fine cake for their fifth wedding anniversary. A member recently returned from government work in Hawaii greeted the group and related his experiences following Pearl Harbor. At the business session one family was voted into membership and the pastors were called to serve another year. . . Herbert Nicholson, a former missionary to Japan, addressed a morning meeting on May 17. In the evening, echoes from a recent Los Angeles County Christian Endeavor convention were brought by several young people. . . The Whittier College Gospel Team had charge of the evening service on May 10 and a male quarter from the College sang on May 24. . . The Men's Brotherhood observed Ladies' Night on May 29. A moving picture, "This Amazing America," was shown following a pot-luck supper. R. Ernest Lamb, pastor of Pasadena First Friends Church was the speaker. . . At the April meeting of the Women's Missionary Society, the study book, "Author of Liberty," was reviewed and new officers installed. . . . The May meeting was in charge of the membership committee. A social tea followed the program. . . At the June meeting a Home Mission program was presented. The society sent eight representatives to the Whittier Council of Church Women on May 1.

SPRINGFIELD FRIENDS IN REDEDICATION SERVICES

Springfield Friends Memorial Meeting near High Point, North Carolina, on May 31 celebrated the 169th anniversary of the establishment of a meeting for worship, and at the same time in a most impressive service its members rededicated themselves and their beautiful building to fuller service.

It will be remembered that on February 22, Springfield Friends arriving early for Sunday School found their building in flames. Quick work by the fire department of the city of High Point saved a large part of the building although the interior was badly damaged. Due to the fact that the trustees carried $20,000 insurance it was possible to restore the building in every respect.

The traditional birthday service which is held usually in early May was postponed until May 31. This year the various groups presented gifts on that Sunday morning amounting to $2,030. This finished paying for the beautiful $10,000 minister's home, so that the congregation not only gave thanks for being back in their building, but they also were thankful for a plant entirely free of debt. Samuel Haworth, Clerk of North Carolina Yearly Meeting, brought greetings. Tom A. Sykes also participated in the services.

Harold Hadley, who came less than a year ago to serve as minister of Springfield, spoke with conviction on the subject of "More Stately Mansions," pointing out that those who established Springfield Meeting were builders for the future, the tenth generation marking another milestone. He stressed the fact that not only were Friends meeting to rededicate their building for themselves and future generations but to rededicate themselves to the building of "more stately mansions" of the soul, of which the building itself was symbolic.

At the close of the message a special rededication service was held in which each member participated. Truly the "presence in the midst" was felt by the entire congregation.

INDIANAPOLIS FRIENDS HONOR THE ELLIOTTS

Delightful, though overshadowed by a note of sadness and regret, was the afternoon tea to which members of First Friends Church in Indianapolis were invited honoring Errol T. and Ruby M. Elliott and their family, who left First Friends in June. The tea was given at the home of Isaac and Adah Woodard on Sunday, May 24.

The five and one-half years of Errol Elliott's pastorate have been a joy and satisfaction to every member of the church, and his leaving is experienced

with keen regret, voiced many times by his friends and co-workers. Besides his work as pastor, he has furthered Friends concerns in many ways through the city and State as a speaker and in cooperation with the Church Federation. One little service indicative of his helpful generosity has been his visits to Friends from out-of-town meetings who were in the Indianapolis hospitals.

Errol Elliott and his wife, with their four children, Thomas, Harriett, Paul and Robert, and his mother, Alice E. Swafford, have been deeply appreciated and much beloved by all.

The meeting members presented the Elliotts with an appropriate gift as a farewell token and evidence of their good will, as they go to their new home at Oskaloosa, Iowa, where Errol Elliott is now President of William Penn College.

CALL FOR MORE CLOTHING FOR FRANCE IS URGENT

The American Friends Service Committee recently shipped thirty-eight tons of clothes (over 200,000 garments) to France for distribution by its workers to the people in the internment camps. With continued cooperation they hope to send the remaining twelve tons shortly. The greatest need in completing these twelve tons is for adult clothing, new, or good second hand. The committee backed by concerned Americans who know that the world of the future can not be built upon the bodies of children weakened or dead from cold and hunger, will continue to work toward the goal of a service of love for all, regardless of race, color, nationality or creed. Contributions should be sent to 20 S. Twelfth Street, Philadelphia.

STEWARDSHIP BROADCASTS

During the months of July, August, and September, Dr. Arthur H. Limouze, one of our leading writers and speakers on the subject of stewardship, will give a series of fifteen minute broadcasts on that subject over the blue network of the N. B. C. each Friday afternoon from 1:30 to 1:45 (eastern war time). The topics for the month of July are:

July 3—"Sweet Freedom's Song."
July 10—"Real Social Security."
July 17—"Shortages and Rationing."
July 24—"Dim Out, Black Out, All Out."
July 31—"New Occasions Teach New Duties."

This series will be continued with other important topics in August and September.

"Guard against preserving the means of living at the expense of the ends of life."

SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1942-43. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Changes in boys' enrollment are more likely than in the case of girls but prompt action is encouraged. The Scholarship Committee has a small amount of funds still available for applications placed in the near future.

Consultation at the school or inquiries by correspondence are invited.

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FELLOWSHIP FARM CAMP FOR CHILDREN

A camp for the children of parents who believe in a life of non-violence, and who find it impossible to subscribe to the military nature of many childrens' camps will be held August 16-30 at Prairie du Sac, Wisconsin. The principal activities will be good vigorous fun. During campfires, quiet periods, and discussions, non-violent and cooperative principles of living will be explored.

The camp will be directed by qualified persons in sympathy with the principles of the Fellowship Farm Cooperative and the F. O. R. Counselors will be college student members of the peace teams of the A. F. S. C. Further inquiries should be addressed to Genevieve Townsend, Fellowship Farm Camp, Prairie du Sac, Wisconsin.

ESTES PARK REGIONAL Y. F. CONFERENCE

Place: Friends University "Hyde Cabins" on the Y. M. C. A. grounds at Estes Park, Colorado. *Date:* August 24 to August 31. *Cost:* Approximately $8.50. *What to bring:* "John Woolman's Journal," the Bible, other pamphlets and material, flashlight, camera and hiking clothes. *Registration:* Not more than 25. Write Lois Hill, 502 S. Millwood, Wichita, Kansas, by August 1. *Schedule:* Hikes, outings, groups discussions, and worship periods. *Study:* "John Woolman's Journal" and "The Religious Basis of Pacifism." If you want to share in the beauties of the Rockies, the thrill of climbing a 14,000 foot peak, of looking at Tyndale's Glacier, of riding to the Continental Divide on the famed Trail Ridge Road, and if you want all this in company with a group of young people who seek the beauty of the wholly dedicated Christian life as earnestly as they climb real mountains, you are welcome to come.

Friends interested in the parties held for new Americans at the Whittier during the past two years are invited to a picnic on July 18 at Penn Charter School, West School Lane, Germantown, from 4 to 8. Please bring box lunches.

YOUNG FRIENDS INVITE INTERVISITATION

Following are listed the Young Friends Conferences which are being held across the country this summer. Young people will want to include them in their schedule for the summer.

Young Friends of Ohio Yearly Meeting (Conservative) at Friends' Boarding School, Barnesville, Ohio, on July 11 and 12.

Canadian Young Friends at Camp Nee-Kau-Nis, near Waubaushene, Ontario, from July 25 to August 3, 1942.

Young Friends of Iowa Yearly Meeting, (Five Years) at William Penn College, Oskaloosa, Iowa, from July 27 to 30, 1942.

Wilmington Yearly Meeting Young Friends at Wilmington College, Wilmington, Ohio, from August 15 to 19, 1942.

Estes Park Regional Young Friends Conference at Friends' University, Hyde Cabins, Y. M. C. A. grounds, Estes Park, Colorado, from August 24 to 31, 1942.

Baltimore Yearly Meeting of Young Friends at Camp Keewadin, Route No. 1, Annapolis, Maryland, on September 5, 6, and 7, 1942.

MARRIAGES

GORHAM-HARTMAN — At the Friends Meetinghouse in New Burlington, Ohio, on June 21, 1942, Margaret Ruth Hartman, daughter of Arthur and Bernice Hawkins Hartman, and Gail Gorham of Dayton, Ohio. R. N. Chapman, minister.

HIBBARD-PAINTER — At the Friends Meetinghouse in Collins, N. Y., on June 13, 1942, Mary Emma Painter, daughter of Levinus K. Painter, and Eugene W. Hibbard of Columbus, Ohio, with the bride's father as minister.

KESSLER - WILCOX — At the Friends Meetinghouse in Oskaloosa, Iowa, on May 30, 1942, Ruth Anna Wilcox, of Boulder, Colorado, and J. Terrell Kessler of Oskaloosa, Iowa. Charles O. Whitely, minister, assisted by Edgar H. Stranahan.

PICKERING - HADLEY — At University Friends Church in Wichita, Kansas, on June 5, 1942, Juanita Hadley, daughter of E. E. and Estella Hadley, and Royce Pickering of Norman, Oklahoma, son of John and Hallie Pickering, all mem-

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bers of the Wichita Meeting. Robert E. Cope, minister. The couple will make their home in Rochester, New York.

STENGER-PIERSON — At the Gasport, New York, Meetinghouse on May 23, 1942, Janet A. Pierson, a member of the Gasport Meeting, and Harlan Stenger of Denver, Colorado. For the past two years Harlan Stenger has served the Gasport Meeting as pastor while finishing his studies at Colgate Rochester Divinity School.

DEATHS

CAREY—On March 30, 1942, at his home in Indianapolis, Indiana, Milton Carey, after a prolonged illness, at the age of 86 years. Born in Indiana, a birthright Friend, he was a member of the First Friends Meeting in Indianapolis for seventeen years. Surviving are his wife, Cornelia B. Carey, and his two sons by a former marriage.

DAVIS—On June 18, 1942, in Wichita, Kansas, Hannah Stanley Davis, aged 78 years, following a brief illness. Born at Ackworth, Iowa, on April 4, 1864, she was the daughter of Moses and Cynthia Stanley. At the age of twenty she moved to Kansas to teach school in the Rose Hill community, and in 1888 was married to J. Thomas Davis. In 1901 they removed to Wichita which has been their home since. Hannah Davis was a birthright Friend, and the work of the meeting was always one of her major interests. For nearly forty years she was a member of the University Monthly Meeting on Ministry and Oversight. Surviving besides her husband are her children, Harley Davis, Everett Davis, and LaVeda Perry of Wichita, and Merle L. Davis of Richmond, Indiana; two sisters, one brother, and eight grandchildren. Services were held at University Friends Church in Wichita, Robert E. Cope and John Mills in charge.

EVANS—On May 2, 1942, at her home near Windfall, Indiana, Hazel Evans, the wife of Charles Evans, after a brief illness. She was a faithful and active member of New Hope Meeting. Services were held on May 4 at the New Hope Church, Fanny R. Gentry in charge assisted by Roger Wood.

HARDY — On June 13, 1942, at her home in Greentown, Indiana, Mary Osborn Hardy, aged 76. The daughter of Charley and Lydia Osborn, she was born near Eagletown, Indiana. In 1882 she was married to Hymetries K. Hardy and they removed to Howard County, Indiana, in 1884, which was their home until her husband's death in 1937. She was a faithful member of the New Salem Meeting, always present at the worship services as long as her health permitted. Surviving are one son, three daughters, and an adopted son. Services were held at New Salem on June 16, Fanny R. Gentry and Polly Couch Bowman in charge.

HUGHES—On June 12, 1942, John A. Hughes, of York, England, following an operation. He was a former director of Pendle Hill. He delivered the William Penn Lecture in Philadelphia several years ago, and gave the Swarthmore Lecture in London Yearly Meeting in 1940. While resident in this country he visited in the West and made many friends over the country. Services were held in York on June 17.

NELSON—On June 17, 1942, suddenly following a major operation Aileen Nelson, in Indianapolis, Indiana. She was the daughter of Charles and Emma Morrison Nelson. As a member of Bloomingdale Monthly Meeting she had been statistician of her Quarterly Meeting for many years. Her mother, one brother, and three sisters survive.

NEWSOM—On May 10, 1942, at her home in Elizabethtown, Indiana, Mary E. White Newsom, aged 82. She was born in Raysville, Indiana, the eldest child of James and Jemima D. Henley White. On September 16, 1886, she was married to George W. White, and they lived at Plainfield, Indiana, and later at Guilford College, N. C., where he taught until his death in 1917. Mary Newsom was active in W. C. T. U. and in missionary and meeting work, besides the social activities of the college community. On June 22, 1932, she was married to Pennington Newsom, who survives her, besides two sisters and one brother.

WOODMANSEE—On May 21, 1942, at St. Joseph's Hospital in Kokomo, Indiana, Retta Z. Woodmansee, aged 78 years. The daughter of Ephriam and Anna Zahn, she was born in Marion, Indiana, and at the age of six years removed with her parents to Sycamore. In 1885 she was married to Eli Woodmansee, and to them were born five children, four of whom survive. Following her husband's death she came to the New Salem community and joined the Friends meeting, being faithful in her interests and attendance at Bible School and church services. Funeral services were held on May 24, Polly Couch Bowman and Fanny R. Gentry in charge.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10. a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Meeting for Worship — 10:00 to 11:00 a. m. Willard O. Trueblood, Minister. Telephone, RILey 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From May through October at Friends Meetinghouse, 144 East 20th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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